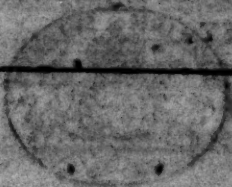


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John Longes

Dr. PARRY'S
DISSERTATION
ON THE
SEVENTY WEEKS.

[Price 1s.]



Advertisement.

THE following DISSERTATION is published with a view of its being serviceable to the JEW, the DEIST, and the CHRISTIAN. The former acknowledges the authority of the Scriptures which foretell the MESSIAH. The latter confesses also the accomplishment of those Scriptures in the person of JESUS. The other believes neither. To each of these Daniel's prediction of the WEEKS, if rationally explained, and impartially attended to, may perhaps be of use. The Jew may from thence be convinced that JESUS, notwithstanding his sufferings, was the MESSIAH. The Christian will be confirmed in this faith. And the Deist, if open to conviction, may be led to acknowledge, that THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.

HARBOROUGH,
23 JAN.



A
DISSERTATION
ON
DANIEL'S PROPHECY
OF THE
SEVENTY WEEKS.

By RICHARD PARRY, D.D. *K*
AUTHOR of the DEFENSE of the Bishop of
London.

Οὐ τὰ μέλλοντα μόνον προφητεύων διετέλει
[Δανιηλός] καθάπερ καὶ οἱ ἄλλοι προφῆται,
ἀλλὰ καὶ ΚΑΙΡΟΝ ὌΡΙΖΕΝ Εἰς ὃν
ΤΑΥΤΑ ΑΠΟΒΗΣΕΤΑΙ. Josephus.

N O R T H A M P T O N,

Printed and Sold by C. DICKY; and by Mess. WHISTON
and WHITE, in Fleet-street, LONDON.

MDCCLXII.

DISSEMINATION

OF THE

SEVENTH WEEKS.

BY RICHARD PARKER, D.D.

Author of the History of the Bishop of



On the 15th of the month of September 1841, at the
[unintelligible] of the [unintelligible]
[unintelligible] of the [unintelligible] of the [unintelligible]
TATTA ANOBHETAI, Josephus.

WORTHINGTON

Printed and Sold by C. DICKY, and by Messrs. WENTON
and WENTON, in Fleet Street, London.
MDCCLXXXII.

A

DISSERTATION

ON THE

SEVENTY WEEKS.

THE great evidences to the truth of Christianity are PROPHECIES and MIRACLES. The miracles which JESUS wrought are unquestionable proofs, that he was a TEACHER SENT FROM GOD. And the prophecies fulfilled in JESUS are no less proofs, that he was the MESSIAH FORETOLD to be sent, in due time, into the world. For if JESUS *did the works which no man ever did*, and if *he fulfilled the law and the prophets, which no other man did*; What pretense can the Jew and the Deist have for disputing his AUTHORITY or his MESSIAHSHIP?

Prophecies are not necessary credentials to a divine commission. For who prophesied of Moses? And yet his authority was sufficiently established by miracles. But JESUS offered himself to the world as the *Messiah foretold* by Moses and the prophets. He must therefore necessarily appeal to the evidence

A of

of prophecy. Miracles alone would be, in his case, insufficient. For if he did not answer to the characters of the Messiah given by the prophets, all his miracles could never prove him to be the Messiah.

It is therefore incumbent on the rational advocate for Christianity to shew the *completion* of the MESSIAH-character in the person of JESUS. With this view I have undertaken an explanation of a very important prediction ;---so important indeed ! as to have engaged the best services of every cordial friend, and to have undergone the severest examination from every the most bitter enemy to the gospel. I have endeavoured, with the strictest impartiality, to find out its true meaning. And I now offer the result of my inquiry as an ESSAY towards strengthening the *argument from PROPHECY* for the truth of Christianity.

The prophecy---properly translated---stands thus.

“ SEVENTY *Weeks* are determined upon thy
 “ people and upon thy holy city, for restrain-
 “ ing THE EVIL ONE, and for filling up
 “ sins, for making reconciliation for iniquity,
 “ and for bringing in everlasting justification,
 “ and for sealing up the vision and prophecy,
 “ and for *anointing* THE MOST HOLY.

“ Know therefore and understand, that
 “ from the going forth of a commandment
 “ to rebuild Jerusalem unto the *anointed* prince
 “ shall be SEVEN *weeks* and SIXTY-TWO
 “ *weeks*. “ And

On the SEVENTY WEEKS. 3

" And in the *little* (period) of *those* times
" it shall be rebuilt, the street, and the fosse.

" And in the *latter* days of *those* sixty-two
" weeks the *anointed* shall be cut off---but
" not (by) his own.

" And the people *of the prince that shall*
" *come* shall overthrow the city and the sanc-
" tuary, and the end thereof shall be with a
" flood; and at the end of the war desola-
" tions are determined.

" And *he* shall cause a covenant to prevail
" with many (or, with *all* nations).

" ONE week.---And in half of *that* week
" he shall cause the sacrifice and the oblation
" to cease; for with a wing (an army) of
" abominations *he* shall cause desolation, even
" until the consummation, and that deter-
" mined shall be poured upon the desolator."

DANIEL IX. 24---7.

PREVIOUS OBSERVATIONS.

1. These weeks are to be reckoned in a *continued* series, without any interruption. The whole chain reaches through *seventy* successive weeks; and its several parts, according to the angel's division, are *seven* weeks, *sixty-two* weeks, and *one* week.

2. By *weeks* are here to be understood, agreeably to the prophetic style, weeks of *years*. The whole sum then of *seventy weeks* will be 490 years; and the separate parts will be 49 years, 434 years, and 7 years.

A 2

3. The

3. The prophecy speaks of *one*, and but *one*, Messiah throughout. The *most holy* to be *anointed* is afterwards called the *anointed prince*, the *anointed* who is to be *cut off*, the *covenanter with all nations*, the *prince that shall come*, whose people shall overthrow the city and the sanctuary, cause the temple-service to cease, and make the land itself an utter desolation.

4. The end of *Jerusalem* is the end of the *weeks*.

These observations are so clearly contained in the prophecy, that I shall consider them as *first principles*, and freely set aside every opinion that contradicts any one of them.

I shall now proceed to consider the several particulars of this remarkable prophecy distinctly.

“ *Seventy weeks* are determined upon thy people, and upon thy holy city.” This is the utmost space of time allotted in the decrees of heaven for the existence of the city and people of *Jerusalem*. Within that period all the circumstances here predicted shall come to pass. The scene opens with the restoration of *Jerusalem*, and closes with her destruction.

The things in general to be brought about within the compass of the weeks are these.

“ THE *wicked one* (Ha-PeSHaNG) is to be *restrained*.” This is the known title of *Satan*. So he is called throughout the gospel.
And

On the SEVENTY WEEKS. 5

And was not the Son of God manifested for this very purpose, that he might *destroy the works of the devil*? Was not Jesus *cut off*, that *through death he might destroy him who had the power of death*? Heb. ii. 14. Now, says our Saviour, speaking of his passion, *shall the prince of this world be cast out*. John xii. 31. And again, when the disciples told him, that even *the devils were subject* unto them through his name, he replies, I beheld *Satan as lightning fall from heaven*. Luke x. 18. I shall only observe farther, that as *Satan* is here evidently pointed at by the angel, so his being described under the character of THE WICKED ONE makes a fine contrast to the *Messiah*, who is afterwards emphatically styled THE MOST HOLY.

“*For filling up sins.*” Here are two readings, occasioned by the similitude of two letters in the original: But, take which of them you please, the sense is the same; *to fill up sins*. And at the time foretold the sins of the Jewish nation were at their height. *Fill ye up then the measure of your fathers*, said Jesus to the unbelieving Pharisees. Mat. xxiii. 32. Accordingly they proceeded to *fill it up* in a few days after by crucifying the lord of life. Hence St. Paul describes them as persons who both *killed the lord Jesus* and their own prophets, and persecuted the apostles; as displeasing to God, and contrary to all men, *filling up their sins*. 1 Thess. ii. 15, 6.

"For making reconciliation for iniquity."

This was to distinguishing a part in the character of the *Messiah*, that he is styled by the antient Jews *EISH CoPHeR*, *the man of propitiation*, or *the atonement-maker*. *Isaiab* had before described him as a *lamb brought to the slaughter, making his life an offering for sin, and bearing the iniquities of all*. liii. 1---12. And who has looked into the gospel, and has not there beholden *Jesus, the lamb of God, the propitiation* for the sins of the world?

Justification is the consequence of atonement. It therefore immediately follows---
 "and for bringing in everlasting justification."
 Be it known unto you, men and brethren, (says the apostle, in his spirited address to the Jews at Antioch) that *through this (Jesus)* is preached unto you the *forgiveness of sins*, and by him all that believe are justified from all things. *Acts* xiii. 39. The angel styles this justification *everlasting*, or the justification of *ages*, in opposition to *legal* justification, which was only *temporary*, and confined to the *Jewish* age. Whereas the justification to be brought in by the death and resurrection of the *Messiah* is, in the strictest sense, *everlasting*, being intended for the benefit of *all* ages, and being itself, like its divine author, *the same yesterday, and to-day, and for ever*. Hence the blood of *Jesus, the lamb slain from the foundation of the world*, is called the blood of the *everlasting covenant*. *Heb.* xiii. 20. And in this sense I understand that remarkable expression

On the SEVENTY WEEKS. 7

pression in the same epistle ; where St. Paul, opposing the sacrifice of Jesus to the legal oblations, says, If the *blood of bulls* and of *goats* sanctifieth to the purifying of the *flesh*, how much more shall the *blood of CHRIST*, who *δια πνευματος αιωνιου* (not through the eternal spirit, meaning his own divinity, or the Holy Ghost, but) with an *eternal spirit* (power or efficacy) offered himself without spot to God, purge your conscience from dead works? ix. 13, 4.

“ *For sealing up vision and prophesy.*” Vision and prophesy are here said to be sealed in the days of the Messiah, because in him they were to receive their completion. The Jews themselves understand the words in this sense. *All the prophecies shall be fulfilled at the coming of the Messiah.* Now he who claimed the Messiahship declared, that he came to fulfil the law and the prophets. Mat. v. 17. And whoever impartially considers the several types and prophecies relating to the *Messiah*, will find that they all meet in *Jesus*, by a wonderful coincidence, like different rays in the same center.

“ *And for anointing the most holy.*” The person who delivered this prophesy concerning the *Messiah* was the angel *Gabriel*. And the same divine messenger, when he was predicting the birth of *Jesus* to his virgin-mother, expressly styles him THE HOLY ONE; and says, *He shall be great, and shall be called the Son of the highest; and the Lord God shall give*

unto him the THRONE of his father David: and he shall REIGN over the house of Jacob for ever, and of his KINGDOM there shall be no end. Luke i. 32---5.

The angel now goes on to inform us of the time and manner, in which these great events are to be accomplished.

“ Know therefore and understand, that
 “ from the going forth of a commandment to
 “ rebuild Jerusalem unto the anointed prince
 “ shall be seven weeks and sixty-two weeks.”
 The commencement of these weeks is the great point in dispute. Various are the assertions, arguments, demonstrations of the celebrated writers on the subject. Where then shall we fix? Or what is that precise point of time intended by the prophecy? Now, with leave of the Chronologers, the resolution of this question is not very difficult. For if you bring the several opinions to the test of the foregoing rules, you will at once discover both the false dates and the true one.

The first hypothesis (for we will take each in its order) is that of Mr. COLLINS, who begins the seventy weeks from God’s promise, word, or commandment to Jeremiah in the fourth year of Jehoiakim, and ends them with the cleansing of the temple under Judas Maccabæus -- for no other reason, as I can see, but because it may be “ out of dispute, that they expired before the birth of Christ,” Scheme, &c. p. 169.

Now

On the SEVENTY WEEKS. 9

Now this Gentleman's conceit is no less inconsistent with his own principles, than with those of the prophet. "Seventy weeks" "are cut or shortened, that is," as he himself after *Harduin* explains it, "the seven weeks" "and the sixty-two weeks have each the same" "epoch, the fourth of *Jehoiakim*. From" "hence to the first of *Cyrus* there are seven" "weeks or 49 years. And from the same" "date to the year in which *Judas Macca-*" "*bæus* cleansed the temple, and restored the" "worship of the Jews, there are sixty-three" "weeks [by the help of the odd one] or 441" "years. Which added together make seventy" "weeks or 490 years." p. 165---191.

But, Great Arithmetician and Chronologer! if these weeks are once cut or shortened to sixty-three, by what art and management will you be able to stretch them again to their original system of threescore and ten? If the seven weeks and the sixty-two weeks have each the same epoch, how can they be added together to make up seventy? No otherwise, than by making the weeks concurrent and successive at the same time.

LIGHTFOOT appears next, and reckons from the first of *Cyrus*, who at that time granted a decree to rebuild Jerusalem, to the death of *Christ* 490 years. And he says, "It needeth as little to confirm it, as to tell" "that seventy times seven is four hundred and" "ninety." Vol. i. p. 390.

But,

But, secure as the Doctor himself might be of the stability of his system, I make no scruple of discarding it as inconsistent with the last observation, which places the *end* of the weeks almost forty years beyond the death of Christ. Besides, Cyrus's decree was granted in the year of the *Julian* period 4178. Our Saviour suffered in the year of that period 4746. So that there needeth no more to confute the learned writer's notion, than to tell how many years 568 exceed 490.

The third opinion is that of my learned neighbour Mr. JACKSON. "The famous
"prophecy of *Daniel's* seventy weeks, or 490
"years, *to the baptism and preaching of the*
"Messiah (*Dan. ix. 24.*) commenced in the
"reign of *Xerxes*, as *Josephus* assures us, and
"in the twentieth year of his reign, as we
"are told in *Nehemiah*, ch. ii. 1." *Chronological Antiquities*, Vol. i. p. 454.

Here I might safely leave the reader to his own astonishment. But, as Mr. *Jackson* is still living and able to answer for himself, it may be thought but a decent compliment to his age and learning to give some reason for rejecting his opinion.

"Daniel's weeks, says he, commenced in
"the reign of *Xerxes*, as *Josephus* assures us."
One is almost at a loss for the true meaning of this passage. The author *seems* to mean, that the Seventy weeks *began*, according to *Josephus*, in the reign of *Xerxes*. But *Josephus* is quite silent about the commencement
of

On the SEVENTY WEEKS. III

of the weeks. And unless Mr. *Jackson* could have offered something more satisfactory on the subject, he had better have been silent too.

He *must* therefore mean, that the *Artaxerxes*, in whose reign he supposes the Seventy weeks to have commenced, was *Xerxes*, as *Josephus* assures us. But might not *Josephus* be mistaken? I am sorry to observe, that Mr. *Jackson* himself seems to have been aware of the mistake, and willing to hide it from the reader. For, without directing us to the passage in *Josephus*, he only mentions him as assuring us, that the Scripture-*Artaxerxes* was *Xerxes*; though he is extremely careful in referring us to the very chapter and verse where *Nehemiah* speaks of the year of the reign: the authority of Scripture serving his purpose in one case, as that of *Josephus* does in the other. Now here is a *variation*, of great consequence in the present dispute, between *Nehemiah* and *Josephus* concerning the year when this decree was granted. One says, in the TWENTIETH, the other in the TWENTY-FIFTH year, ΠΕΜΠΤΟΝ καὶ εἰκοσὸν ἔτος. p. 486. §. 7. Ed. Hud. Why did not Mr. *Jackson* acquaint us with this difference, or at least direct us to the place where it was to be found? Why all this secrecy? Why? Because, otherwise, the reader would have been led to suspect, that, if *Josephus* was mistaken in the year of the reign, he *might* be mistaken in the reign too. Nay, the reader must then have seen, that *Josephus* actually

actually *was* mistaken in the reign. For if the prince, who granted the decree to *Nebemiah*, reigned FIVE and twenty years, as *Josephus* assures us, How could he possibly be *Xerxes* who reigned only twenty-ONE, including seven months belonging to *Artabanus*? And for the same reason we are equally sure, that *Xerxes* could not be the Scripture-*Artaxerxes*, because *Nebemiah* twice mentions the THIRTY-SECOND year of his reign. ch. v. 14. and xiii. 6. What excuse or apology our author will make for the error of *Josephus*, I know not. Sure I am he can make none for his own, as he had, at the very time of writing, both *Ptolemy* and *Nebemiah* open before him.

The fourth opinion places the *end* of the weeks at the death of *Christ*, and consequently their *begining* in the seventh year of *Artaxerxes Longimanus*. Here we find ourselves under the disagreeable necessity of dividing from those, with whom we most wish to have been united. But we must not make a compliment of our understanding and of the truth to Names (be they ever so many) or to Authorities (be they ever so great) in things pertaining to God. We will therefore so far presume as to reject this scheme also, though NEWTON himself has given his sanction to it.

“ By joining the accomplishment of the
 “ vision with the expiation of sins, the 490
 “ years,” says this incomparable man, “ are
 “ ended

On the SEVENTY WEEKS. 13

“ended with the death of Christ.” [Observations, &c. p. 130.] Now every unprejudiced reader must be convinced, that the vision is *not accomplished*, the weeks are *not ended*, but with the destruction of Jerusalem. The angel says expressly, *In half of THAT week Ha-SHaBUNG*, the Messiah shall cause the sacrifice and oblation TO CEASE, that is, as the great writer himself explains it, *by the war of the Romans upon the Jews.* p. 136. He says indeed, *In half A week*, as if it was no part of the seventy weeks. But the Hebrew literally says *THAT week*, and *THAT week* was the SEVENTIETH.

Nor is his *beginning* of the weeks less inconsistent with the design of the prophesy than his *end* of them. “The *dispersed Jews* became a *people* and a *city* when they first returned into a *polity* or *body politic*; and this was in the seventh year of *Artaxerxes Longimanus*, when *Ezra* returned with a *body of Jews from captivity*, and revived the *Jewish worship*, and by the king’s commission created *magistrates* in all the land, to judge and govern the people according to the laws of God and the king.” p. 131. But surely this *figurative* interpretation can have no place here. When the prophesy was delivered Jerusalem lay in ruins; the city and the temple were destroyed. Daniel prayed for the restoration of both. *Let thine anger and thy fury be turned away from thy CITY JERUSALEM, thy holy mountain; and cause thy face to*

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to shine upon thy SANCTUARY that is DESOLATE for the LORD [the Messiah]’s sake. His prayer was heard. At the beginning of his supplication the commandment came forth, and Gabriel was sent to tell him. Know therefore and understand, that from the going forth of the commandment to REBUILD Jerusalem----in a literal sense unquestionably ----unto Messiah the prince shall be seven weeks and sixty-two weeks. Besides, at the end of the weeks Jerusalem is to be destroyed----in a literal sense. And therefore at the beginning of the weeks it must be built in a literal sense too.

The learned writer seems to have been led into the mistake by an ambiguous expression in the original. *From the going forth of the commandment TO CAUSE TO RETURN* (so he chuses to translate it) *and to build Jerusalem.* Now, says he, “there were but two returns “*from captivity, Zerubbabel’s and Ezra’s; in “Zerubbabel’s they had only commission to “build the temple, in Ezra’s they first be- “came a polity or city by a government of “their own.”* P. 131. Here, you see, it is taken for granted, that the weeks are to be reckoned from some *return from captivity.* But the original, as I observed, is ambiguous; and the word *return* may, according to the genius of the Hebrew language which has no compounds, be added to the following verb *build*, to denote a *return* or *repetition* of the action. Thus in this very prophesy, *Jerusalem shall*

On the SEVENTY WEEKS. 15

shall return and be built, that is, rebuilt, or built AGAIN, as our own translators render it. And thus the passage in question is translated in the margin; to build AGAIN Jerusalem. In short, the Hebrew word signifies simply a *return*, either of *persons* to a former *place*, or of *things* to their former *state* and *condition*. So that unless the word in the passage before us necessarily signifies a *return from captivity*, there can be no pretense for dating the weeks at the return of *Ezra*.

Bishop LLOYD was an accomplished Divine and an eminent Chronologer, and, it is said, could read prophecy as well as he could read history. He was sensible, that the Seventy weeks could not rightly begin but with a command to rebuild Jerusalem, nor end but at the destruction of it. So far he was right. But then, supposing that the prophecy had *fixed the death of Christ at the end of sixty-nine weeks*, or 483 years, (for this is *the *ἡρωτων* *ἱερὸς*, the very foundation of error in all their schemes) he placed their beginning in

* All the writers on Christ's *passion* have pressed this prophecy into their service to settle the *time* of it. Whereas it specifies no particular time for the Messiah's death, but places it at large in the *after-part* or *latter days* of the second period. So that if Jesus had suffered either on the *last day* of that period, or on the day *after the middle* of it, or on any other day between the middle and the end, this part of the prophecy would have been equally fulfilled. In short, we must reckon the prophetic weeks, as we read Hebrew, backwards. The event will ascertain the true meaning of the prediction, and fix the year of the *passion* with sufficient exactness. And as certainly as the end of Jerusalem is the end of the weeks,

so

in the *twentieth* year of *Artaxerxes Longimanus*, and consequently was obliged to *postpone* the *seventieth*, as a *single week*, or a *week by itself*, till it was called for to take its place (after an interruption of *four weeks*) at the destruction of Jerusalem.

Strange and unreasonable as this invention apparently is, it has had the good fortune to thrive in the world; and Mr. BEDFORD thinks "it is sufficient to say, in its defense, "That the prophesy is SO explained by our "blessed Saviour, the greatest commentator "in the world." [*Scripture Chronology*, p. 714. § 26.] What! Does our Saviour say any thing about the *intruders*? Does he *break* the *succession* of the weeks, and place the *seventieth*----I know not where----at I know not what distance from the *sixty-ninth*? How then can it be said, That he SO *explains* the *prophesy*. No, he only says, what Daniel had said so long before, that the end of Jerusalem is the end of the weeks. And thus, by giving us only the *end* of the weeks, he has

so certain is it, that our Saviour neither did nor could suffer in the *sixty-ninth* or *seventieth*.

Another cause of error in these writers is their supposing, that according to the prophesy the Messiah *was to come BEFORE he was cut off*. But, strange as it may seem! he was to be *cut off BEFORE HE CAME*. Nor is there any mystery in this. For the coming here intended is not his coming in a *prophetic*, or *sacerdotal*, but in a *regal* capacity. *Unto Messiah THE PRINCE*, says the text. Now the kingdom being given him in consequence of his sufferings, he must necessarily be *cut off* before he could *come* (to use his own expression) *in his kingdom*. He must first suffer, and then enter into his glory.

On the SEVENTY WEEKS. 17

has left us to ourselves, under the direction of common sense, to find out their *beginning*.

Reckon then from the destruction of Jerusalem in the *second* year of VESPASIAN to the *second* or *third* of DARIUS NOTHUS, and you will find the interval to be 490,* or thereabouts; for exactness of computation is not in this case to be expected, and perhaps is hardly possible. I will now endeavour to establish the certainty of *reckoning* the weeks from the reign of this Darius; only premising, that this was SCALIGER's opinion, and that it was the opinion of our own countryman Mr. MEDE, who, somebody says, was divinely inspired to explain the prophecies.

The DATE of the weeks is *From the going forth of A commandment to REBUILD JERUSALEM*. Such was the commandment of God in the *second* year of DARIUS. Thus saith the Lord of hosts, Go up to the mountain, and bring wood, and BUILD THE HOUSE. Haggai i. 1---8. Such also was the commandment of Darius himself in the *following* year. Let the governor of the Jews, and the elders of the Jews, BUILD THIS HOUSE of God in his place. Ezra vi. 7. And where will you find so noble an *Epoch* for the Weeks as the going forth of a commandment to REBUILD THE HOUSE OF GOD, the principal

B part

* The *second* year of Darius II.
was the year of the *Jul. Per.*

Jerusalem was
destroyed *Jul. Per.*

The <i>second</i>	4292 } —————	4783
The <i>third</i>	4293 }	

N. B. The Weeks begin and end in *Autumn*.

part of *Jerusalem*, the very part from which it received its denomination of *the HOLY city*? Now if we compare the *Scripture-account* of the *Persian* kings with *Ptolemy's canon*, we shall find that this DARIUS was NOTHUS.

A series of *Persian* kings according to *Ezra* * and *Ptolemy*.

Cyrus	_____	Cyrus
_____	_____	Cambyfes
_____	[Smerdis]	_____
Darius	_____	Darius <i>Hystaspis</i>
Ahasuerus	_____	Xerxes
Artaxerxes	_____	Artaxerxes <i>Longimanus</i>
Darius	_____	Darius II. or <i>Nothus</i>
Artaxerxes	_____	Artaxerxes II. or <i>Mnemon</i>

Here you may observe, that the kings in Scripture answer exactly to those in the canon, so that there can be no just room for controversy.

* *Ezra* tells us, that the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, *to frustrate their purpose*, all the days of CYRUS king of Persia, AND *until* [and *during*] the reign of DARIUS [*Hystaspis*] king of Persia. And in the reign of AHASUERUS [or *Xerxes*] in the beginning of his reign, *wrote they unto him an accusation* against the inhabitants of Judah and Jerusalem. And in the days of ARTAXERXES [*Longimanus*] *wrote they unto Artaxerxes* king of Persia, who published a decree *to cause the work to cease*. In consequence of this decree the Samaritan officers went up in haste to Jerusalem, and *made the Jews to cease by force and power*. Then ceased the work of the house of God. So it ceased unto the second year of the reign of DARIUS [*Nothus*] Ch. iv. 4---24. But then the Jews builded, and prospered through the prophesying of Haggai and Zechariah; and they builded and finished it according to the commandment of the God of Israel, and according to the commandment of *Cyrus*, and *Darius* [*Nothus*] and ARTAXERXES [*Mnemon*] king of Persia, Ch. vi. 14.

verfy. The facred writer does not indeed exprefsly mention *Cambyfes* and *Smerdis*. But then he plainly intimates fome omiffion. The *Samaritans*, he fays, *bired counfellors againft the Jews to frustrate their purpofe all the days of Cyrus, AND until* (or, if you chufe the common tranflation, *even until*) *the reign of Darius*. According to Ptolemy *Xerxes* comes immediately after *Darius Hyftafpis*. *Abafuerus* has the fame place in *Ezra*. If you have any doubt that *Abafuerus* was *Xerxes*, let the prophet *Daniel* clear it up. He fays, fpeaking in the reign of *Cyrus*, *Behold, there fhall ftand up yet three kings in Perfia, and the FOURTH fhall be far RICHER than they all*. xi. 2. This is confeffedly *Xerxes*. And does not the author of the book of *Efther* plainly point at the fame *Xerxes*, *the richeft of all*, when he fays, *This Abafuerus reigned from INDIA even unto ETHIOPIA, over a HUNDRED AND SEVEN AND TWENTY provinces*. i. 1. And again, *ver. 4. He fhewed unto all the nobles and princes of the provinces, during a feftival of a hundred and fourfcore days, THE RICHES of his glorious kingdom*. Nothing can be more characteristic of the man; for, as *Justin* remarks of him, ‘ If you confider this king, ‘ you may praife his riches not the general; ‘ of which he had fo great abundance in his ‘ kingdom, that when rivers were dried up ‘ by his armies, yet his wealth remained un- ‘ exhausted.’ B. II. Ch. 10. The order too helps to confirm the identity, For the richeft

of all the kings was to be the *fourth* after Cyrus. And does not *Abasuerus* as well as *Xerxes* stand at that distance from him? Prideaux, it must be confessed, by the help of this very text in Daniel has drawn a different conclusion. 'According to this place of Scripture there were between Cyrus and Xerxes three kings in Persia. These were 1. *Cambyfes*, 2. *Smerdis* the Magian, and 3. *Darius Hystaspis*. And therefore since the Scripture doth name in the *same order* after Cyrus 1. *Abasuerus*, 2. *Artaxerxes*, and 3. *Darius*, no doubt they were the *same* persons.' *Con.* Vol. I. p. 275. 8vo. But here the learned connector has imposed upon the reader, and perhaps upon himself. For most certainly, according to Ezra, *Abasuerus* and *Artaxerxes* immediately follow some *Darius*, and are immediately followed by another. Consequently they cannot be Cambyfes and Smerdis, but must necessarily be *Xerxes* and *Artaxerxes* Longimanus. The truth is, Prideaux and his adherents have made a pleasant mistake, and confounded the first Darius with the second, whom they will have to be the son of Hystaspes. Whereas, according to the natural course of the history and the true series of the kings of Persia, they are two distinct persons, one being *Hystaspis*, and the other *Nothus*.

The case then plainly stands thus. *Cyrus* favored the Jews with a decree to rebuild their temple, and ordered an allowance out of

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of the treasury to defray the expenses. *Ezra* vi. 4. But the Samaritans, who were enemies to the work, corrupted the officers in the Persian court, and so prevailed with their bribes that the royal bounty was stopped, during the reigns of Cyrus, Cambyfes, the Usurper, and Darius Hystaspis. A Method, which served to frustrate the purpose of the indigent Jews as effectually as if the kings themselves had issued out their imperial prohibitions.

When Ahasuerus, or Xerxes, came to the throne, the Samaritans changed their system, and instead of bribing the officers they addressed the king himself, and wrote *an accusation against the inhabitants of Judah and Jerusalem*. What the articles of this accusation were, and what effect it produced, we know not. The historian only remarks, that it was sent in the *beginning* of the reign of Ahasuerus. It is therefore probable, that this accusation gave way to that more important one of *Haman* against the whole body of the Jews. Here indeed through the interposition of the queen, * who was a Jewess, they triumphed, and had their full revenge of their enemies. This, one would think, was the proper season for prosecuting the work of the house of the Lord. But, I know not how, the Jews were ever most wanting to their duty in the days of their prosperity.

B 3

In

* *Ham-Esthis*, called simply in Scripture *Esther*.

In the time of Artaxerxes Longimanus we find an accusation at large from the Samaritans, together with the king's decree against the building, which was executed with the utmost rigor. *Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of Darius [Nothus] king of Persia.* That is, it then ceased by force, as it had before ceased by stratagem, unto the reign of NOTHUS.

But now the time is come when Jerusalem, the holy city, must be built. The accomplishment of prophecy depends upon it. No wonder therefore if you find God himself commanding and encouraging the work, defeating the Samaritans, animating the Jews, and inclining the hearts of the kings of Persia to protect and assist them. *The Jews, we are told, builded, and prospered through the prophesying of Haggai and Zechariah; and they builded and finished according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius [Nothus] and ARTAXERXES [Mnemon] king of Persia.* The house indeed, that is, the mere building, was finished in the sixth year of Darius, and the feast of dedication was kept with great joy. But the ornamental part, the *beautifying* the house of the Lord, as Ezra expresses it, was not finished till the time of Artaxerxes Mnemon; in the seventh year of whose reign a decree was granted to Ezra for that purpose. Ch. vii. 23. And in the twentieth of Artaxerxes another

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another decree was granted to *Nehemiah* to complete the buildings of the city, which he accomplished in twelve years. [Compare *Nehem.* v. 14. vii. 4. xi. 1.] Thus the first part of Daniel's prophecy was fulfilled. *From the going forth of a commandment to rebuild Jerusalem unto Messiah the prince shall be SEVEN WEEKS and sixty-two weeks; and in the LITTLE (period) of those times it shall be rebuilt, the street, and the fosse.* For from the second of *Darius Nothus*, which was the year before Christ 422, to the thirty-second of *Artaxerxes Mnemon*, the year before Christ 373, are just seven weeks or 49 years.

Prideaux indeed has urged an objection to all this from the prophet Haggai. ii. 3. *Who is left among you that saw this house in its first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing?* “ This text, says the learned writer, does “ plainly express that some were then alive “ who had seen the first temple, and well “ remembered the beauty and glory of it. “ And therefore if this Darius were Darius “ Nothus, they must have been of an age “ beyond belief. For from the eleventh of “ *Zedekiah*, in which the temple was destroyed, to the second of *Darius Nothus* had “ passed 166 years; and therefore supposing “ those persons had been then seven years old, “ which is the lowest that can be allowed for “ such a remembering) they must have been “ of the age of 173 in the second year of

“ Darius Nothus. And *who can think it likely*, that *any* among the people should then be found of *so great an age?*” p. 273, 4.

In answer to which, I observe, first, That the Jews are represented in Scripture as living, at this very time, under an *extraordinary providence*. And why might not this providence be exerted in preserving some few persons (for the text intimates but *few*) who had seen the first temple, to assist at the building of the second? Moses was 120 years old when he died; and yet *his eye was not dim, nor his natural force abated*. Deut. xxxiv. 7. To what an amazing length then might not his life have been extended! if God had not ordained that he should die, for the sins of the people, without entering into Canaan. Who now can think it unlikely---when events correspond so wonderfully with every part of the prophesy---that some among the Jews should be found of * so great an age? *If it be marvellous*

* The learned Mr. PILKINGTON has told us, in a Chronological dissertation prefixed to his *Harmony*, that “ he thinks there will be *no difficulty in confuting* the opinion of Scaliger, &c. that the decree for building the temple was given by Darius II. For when the temple was built, there were *several alive* who had seen the first temple in all its glory, and were capable of comparing the beauty of the two houses.—From the destruction of *Selemo*n’s temple to the second of Darius II. was 166 years: And those who could compare the beauty of the two houses could not, on this supposition, be well less than 180 years of age.—From the destruction of the temple to the second of Darius I. was only 68 years. And where PROBABILITY and IMPROBABILITY appear *so plainly upon the face* of the different calculations,

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*marvellous in the eyes of the people in these days,
should it also be marvellous in mine eyes, saith
the Lord of hosts? Zech. viii. 6.*

I must

“lations, I think the distance of time might be admitted as a
“sufficient argument to determine a question of this nature.”
p. 68.

This principle is undoubtedly right when rightly applied; but in the present case it is nothing to the purpose. For what is absolutely *improbable* under one dispensation of providence may be highly *probable* under another. It is therefore extremely illogical to argue from the *ordinary* to the *extraordinary* administration. And if we extend this principle to other cases, we shall immediately perceive its impropriety in that before us. Suppose then that a question should be put, Whether *Enoch* was translated to heaven, or only died an *immature death*? Here *experience* may be urged, with great plausibility, *against the miracle*. And Mr. Pilkington's confuting principle will come in seasonably to aid and assist the objection. For where “probability and improbability appear so
“plainly upon the face of the different opinions”—— But the learned writer, as we said, has misapplied his principle, and therefore we need not be in any pain about the conclusion. The truth is, the experience of those who live under an ordinary providence is quite different from that of those who live under an extraordinary one. Even the most constant operations of Nature herself must appear, miraculous shall I say? or improbable, to those who are unacquainted with them. And the good people who always feel the influence of the warmest sun, are apt to smile at the credulity of the Northerners when they talk of their frozen mountains covered with ice and snow. Our experience is not theirs. And when men's principles are so different, their conclusions will naturally be so too. To return then to the point that occasioned this long note. It is almost strictly demonstrable, that the Weeks cannot possibly be reckoned from any other date than the reign of *Darius Nothus*. Some few persons who saw the first temple and the second must, on this supposition, have lived to an extreme great age. A circumstance which would have shaken our assent, had we found it in the history of a people living under an *ordinary* providence. But the wonder and the improbability immediately vanish, when we consider that the Jews were under an *extraordinary* one. I shall just observe farther, that another of the learned writer's objections drawn from

I must observe, secondly,---and let the objectors see to the consequence---that if for the sake of this objection the building of the temple is placed in the reign of *Darius Hystaspis*, we have then *no date at all* from whence the weeks can possibly be reckoned. “This
 “prophecy, says Prideaux, expresses the *time*
 “that was determined upon the *people* of
 “Daniel, that is the *Jews*, and upon the
 “holy *city*, that is *Jerusalem*, the *whole* of
 “which was *seventy weeks*.” p. 262, 3. Now, whatever *figurative* interpretation this learned writer, for the convenience of his hypothesis, might chuse to put upon the prophecy, I will so far presume upon the privilege of common sense, as to suppose, that the Jews ceased not to be a people, nor Jerusalem to be a city, till the time of *Vespasian*. “*The end of the weeks*” (to borrow the Doctor’s method of reasoning, which is very simple and strictly logical)
 “being thus *fixed*, it doth *necessarily deter-*
 “*mine* us *where* to place the *beginning* of
 “them, that is 490 years before.” p. 265. It is therefore necessarily to be placed in the reign of *Darius Nothus* or---no where.

I observe, thirdly, what believers will do well to consider, that our Saviour himself, the only infallible interpreter of Scripture, has placed the *end* of the weeks, and by necessary conse-

from the great age of *Ezra*, the *son* of *Seraiah* who was taken when the temple was destroyed, is founded on a mistake. For the term *son* frequently signifies any remote descendent. Let this also suffice as an answer to a similar objection of *Prideaux* from the supposed great age of *Eliah* *bib*.

On the SEVENTY WEEKS. 27

consequence their *begining*, where we place it. *When ye shall see Jerusalem compassed with armies---the abomination of desolation spoken of by Daniel the prophet, Mat. xxiv. 15.---then know that the desolation thereof is nigh. Luke xxi. 20.* Here the end of Jerusalem and the end of the weeks are plainly cotemporary. Our Saviour places the destruction of the holy city, where Daniel places the abomination of desolation, in the *last week*. The *first week* therefore must commence from the second or third year of *Darius Nothus*, 490 years before. This, I say, well deserves the serious consideration of *believers*. Nor can *unbelievers*, without the greatest absurdity, object to our Saviour's authority in the present instance; his comment being at once a proof of Daniel's inspiration and of his own Messiahship. For thus stands the case. *Daniel* foretold certain things to be accomplished, within a given period, by the *Messiah*. *Jesus* foretells the same things and applies them to *himself*. The event answered to the prediction. Consequently, Daniel was a true prophet, and Jesus is the Messiah foretold by Daniel.

Here Mr. Collins steps in again, and tells us, that "if the weeks are not to be reckoned
 " from the fourth of *Jehoiakim*, but from
 " some other date, from the twentieth of
 " *Artaxerxes* (for example) 87 years after
 " this prophecy, or from the second of DA-
 " RIUS NOTHUS, that is 110 years after it,
 " *Daniel* himself *knew* not the beginning nor
 " end

“ end of the *weeks*, nor understood his own
 “ propheſy ; and though the angel bid him
 “ *know and underſtand*, yet he knew and un-
 “ derſtood *nothing*. It is to make the angel
 “ ſpeak thus to him : From the time of the
 “ putting forth of the edict, by I know not
 “ what king, in I know not what year,
 “ ſhall be reckoned ſeventy weeks before a
 “ new deſtruction of the city ; *which de-*
 “ *ſtruction is to happen I do not know when.*”
 p. 168, 9.

Writers of this complection ſometimes ſay
 more truth than they are aware of, and then
 it is always againſt themſelves. Daniel might
 know enough of the propheſy without know-
 ing *when* the weeks were to *begin* or *end*. He
 had been praying for the reſtoration of the
 holy city, which was then in ruins. Jeru-
 ſalem, he is told, ſhall ſome time or other be
 rebuilt, and continue 490 years. Did he
 therefore know *nothing*, becauſe he knew
 not the *whole* of the propheſy ? Could he
 not underſtand what *was* revealed, becauſe
 he was ignorant of what was *not* revealed ?
 I readily agree with Mr. Collins, and with
 Father Harduin, (for nothing that Collins
 ſays is his own) that the angel's addreſs to
 Daniel was to this purpoſe. “ From the
 “ time of putting forth an edict, by I know
 “ not what king, in I know not what year,
 “ ſhall be reckoned *ſeventy weeks* before a
 “ new deſtruction of Jeruſalem ; *which de-*
 “ *ſtruction is to happen I know not when.*”
 For

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For if the vision had been written so plainly on the tables, that Daniel or the angel might have seen the very *day of the destruction* foretold in it, the Jews might have done so too. But then the clearness of the prophesy must have defeated its accomplishment. The Jews would not have engaged in that fatal war with the Romans---a war which they might easily have prevented---had they known it to be the last struggle for liberty and for Jerusalem. The variety of commandments therefore, from God himself, and from the kings of Persia, served to perplex and puzzle the Jews in their reckoning; and their ignorance of the ending of the weeks plunged them in that destruction which they must otherwise have avoided. *Of that day and hour knoweth no man, no not the ANGELS which are in heaven, neither the son, but the father.* Mark xiii. 32. Our Saviour is here speaking of the destruction of Jerusalem, and he affirms that the exact time of it was then unknown to every creature. Even he himself, in his *prophetical* character, as the *son of man*, knew only in general that it would happen in *that generation*; the day and the hour he knew not. Indeed the day and the hour were wisely reserved in the power of God, that it might not be in the power of man to disappoint his purposes.

The Sum of what has been said is this--- The prophesy declares expressly, that from the going forth of a commandment to rebuild Jerusalem to its final destruction shall be

SEVENTY WEEKS, or 490 years. A commandment went forth for building Jerusalem in the second year and in the third year of the reign of DARIUS. According to the Scripture-account of the Persian kings this Darius was the *second* of that name. The *second* Darius in the canon of Ptolemy is NOTHUS. From the *second* or *third* year of DARIUS NOTHUS to the destruction of Jerusalem in the *second* of VESPASIAN were SEVENTY WEEKS or 490 years. If these principles are allowed, and they cannot reasonably be disputed, the consequence is inevitable---That, as the weeks END in the *second* year of VESPASIAN, they must necessarily BEGIN in the *second* or in the *third* of DARIUS NOTHUS.

Having thus settled the commencement of the weeks, we may now proceed to explain and to apply the remaining parts of the prophecy.

“ From the going forth of a command-
 “ ment [in the second or third year of *Darius Notbus*] to rebuild Jerusalem unto the
 “ *anointed prince* shall be *seven* weeks and
 “ *sixty-two* weeks.” Our blessed Saviour was a *prophet*, a *priest*, and a *king*; and therefore he was in each of these respects the *anointed*. But the angel points at him in his *regal* character. *Unto Messiah the PRINCE*. This is the character, by which he stands eminently distinguished in the writings of the Jews. *King Messiah* is the constant description of Him
 who

On the SEVENTY WEEKS. 31

who was to redeem Israel. Now it is observable, that, though the promises of this king are so frequent in the Scriptures of the Old Testament, he is no where expressly styled *Messiah* or the *anointed* but in the prophecy before us. This is a demonstrative proof of the undoubted *Jewish* application of this prophecy to the *Messiah*. And thus we discover the true reason why this title in particular was so generally given by the Jews, in the age of Jesus, to their expected deliverer. For what could be more natural, at the very *time marked out* (as they supposed) by *Daniel* for expecting his appearance, than to call him by the very same *name* and *title* attributed to him by *Daniel*? The time here fixed for his *coming* (in his *regal* capacity) is the *seventieth* or *last* week; for the term of *sixty-nine* weeks was to be run out before he came. UNTO *Messiah* the prince shall be *seven* weeks and *sixty-two* weeks. And he came accordingly, as we shall see hereafter.

“ And in the *little* (period) of those times
 “ *it [Jerusalem] shall be rebuilt, and the street,*
 “ *and the fosse.*” Our publick translation says,
in troublous times; and so they were, for the
 builders *with one hand wrought in the work,*
and with the other held a weapon. Neh. iv. 17.
 But there was no occasion for an angel to
 foretel what every Jew might have foreseen
 without a prophecy. Nor would he have
 said (if this had been his meaning) Be-TSUK
 Ha-GNiTHIM, *in trouble of the times*, but
 (agreeably

(agreeably to the Hebrew idiom, the second substantive serving for the adjective) BEGNİTHİ TSUK, *in the time of trouble*. Besides, according to this interpretation, the angel's division of the time is perfectly unaccountable. If something was not to be done within the *seven* weeks, as well as in the *sixty-two*, why did he not plainly call them *sixty-nine*? Whereas, according to the other interpretation, the reason of the division is natural and obvious. Having mentioned *two* periods, one of *seven* weeks and another of *sixty-two*, he immediately tells the prophet what was to be done in each of them. From the going forth of a commandment to *rebuild Jerusalem* unto Messiah the prince shall be *seven* weeks and *sixty-two* weeks, and *in the little* (period) of those times *it shall be rebuilt, the street, and the fosse*; that is, Jerusalem shall be built again *within* and *without*; there shall be *houses* for the inhabitants to dwell in, and a *wall* to defend the city. For by CHARUTS, which signifies a *furrow*, I understand, with Mede, "*that circuit bounding out the limits of the city, whereon the wall was builded, and antiently used to be marked out with a plough earing a furrow round about*." By ReCHUB, which implies a *broad place*, I understand the *area* or plot of ground within, whereon the *houses* were "to be builded." p. 700. And how exactly do the prophesy and the history correspond to each other! Nehemiah, we are told, during
his

his first administration, which lasted from the *twentieth* to the *thirty-second* year of Artaxerxes Mnemon, not only builded the wall and set up the gates of Jerusalem, but finding the city was *large*, and the people were few, and the *houses not builded*, Ch. vii. 14. he made the Jews cast lots to bring one of ten out of the other cities to dwell in Jerusalem the holy city; Ch. xi. 1. Which necessarily implies, that *houses were also to be built* for their reception. Now from the *second* or *third* year of Darius Nothus, in which the commandment went forth to rebuild Jerusalem, to the *thirty-second* year of Artaxerxes Mnemon, before which it was completely rebuilt, *within and without*, were *seven weeks* or 49 years.

“ *And in the latter days of those sixty and two weeks (the greater period) shall the Anointed be cut off.*”---The angel does not say simply *sixty and two weeks*, but *those sixty and two weeks*; and therefore the *seven* preceding weeks must be reckoned with them. So it is in the Greek version of the *Seventy* or *Theodotion*. Καὶ μετὰ ΤΑΣ ἑβδομάδας ΤΑΣ ἑξήκοντα δύο. *Aquila* and *Symmachus* render the words, by way of explanation, after *seven weeks and sixty-two weeks*. The term *after* signifies here, as in other places, *during the continuance* of that period, or *some time before the conclusion* of it. Thus, *after three days* I will rise again; Mat. xxvii. 63. that is, *on the third day*. So, *after those sixty-two weeks*, that is, *before the*

C expiration

expiration, towards the conclusion, or rather, as the original word elsewhere signifies, * *in the latter days*, of those sixty-two weeks. This is another demonstrative proof of the undoubted Jewish application of this prophecy to the Christ. *The last days*, say the Jews, † *are the days of king Messiah*. And accordingly, about the time of Jesus there was a national expectation of his coming. Now what prophecy, except this before us, could afford sufficient ground for so general an expectation? *Isaiah* indeed, *Joel*, and others have spoken of the *latter days*. But who is he among the prophets, that has directly, or even indirectly, fixed the commencement of that decisive period? *Daniel* alone has determined the time. By him we are assured, that within the compass of *seven weeks, sixty-two weeks, and one week*, or 490 years, from the going forth of a commandment to *rebuild Jerusalem*, it shall be again destroyed, and that in the *latter days* of the *sixty-two weeks* the *Messiah* shall be *cut off*. The *last days* therefore are the *conclusion* of the *Jewish age*; they are the days of the *Messiah*, because he was to appear in them; and the time intended by the expression, which in other prophets is general and indeterminate, is here particularly determined: for the city of *Jerusalem* and the *seventieth week* are to expire together. In these
last

* Compare *Dan. ii. 45* with ver. 28. and *Joel ii. 28* with *Acts ii. 17*.

† *Targ. Hier. on Gen. iii. 15*.

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last days, says the angel, the *Messiah* shall be cut off. Agreeably to which we find, that *Christ* was manifested in the the *last times*, the conclusion of the (Jewish) age, to put away sin by the sacrifice of himself. 1 *Pet.* i. 20. *Heb.* ix. 26. And history informs us, that, within forty years after the death of *Christ*, both the city and the temple of Jerusalem were totally destroyed. But of this hereafter. In the mean time we are to observe, that the *Messiah* was to be condemned and put to death in a *judicial* manner, for so * the Hebrew word implies. Now what but the spirit of prophecy could foretell, that the Jews themselves would thus endeavour to quench the light, and to cut off the hope of Israel? Even *Pilate* asked with some amazement, though, no doubt, sarcastically, Shall I *crucify* YOUR KING? And yet they *all* cried out, *Let him be crucified.*

It follows in the prophecy, V-EINLU---- which short expression has had almost as many different interpretations as interpreters. Our own translators say, in the text, *but not for himself*, which is good sense, and agreeable to truth, for neither *Pilate* nor *Herod* could find any fault in him. But it does not seem probable, that this circumstance, how important soever in itself, should find place a second time in so concise a narrative. The *Messiah* to be cut off was styled in the former part of the prophecy *most holy*. And could the *most holy* be cut off *for himself*? Or could

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any

* *Lew.* xvii. 14.

any reader, of the meanest capacity, suspect such a thing? In the margin it stands thus; and [*the Jews*] *they shall be no more his people.* But St. Paul says, *they shall be his people.* Rom. xi. It will be needless, I presume, to mention the other senses, which different writers have, for their different purposes, given to the passage. I shall only beg leave to offer, in my turn, a new interpretation. The *Messiah*, or *anointed king*, *shall be cut off*---but NOT [*by*] HIS OWN---people or nation. The *Jews* were in this sense his own. He came unto *his own*, and *his own* received him not. John i. 2. And as to the *ellipsis* of the preposition, nothing is more usual in Scripture, as may be seen in *Noldius's* useful *concordance* of the *Hebrew* particles. Our blessed Saviour, who constantly had his eye upon the prophetic *weeks*, foretels this very circumstance attending his death. Behold! says he to the twelve, we go up to Jerusalem, and all things that are *written by the prophets concerning the Son of man* shall be accomplished. *For he shall be delivered to the GENTILES*----AND THEY SHALL PUT HIM TO DEATH. Luke xviii. 31---3. The event corresponded with the predictions. For though the *Jews* condemned, yet they could not execute Jesus. *It was not lawful for them* (on the eve of the Paschal solemnity) *to put any man to death.* * John xviii. 31. They therefore carry

* The late Bishop of London had asserted, that the "*Jews*
" *in the time of Christ were free, for they lived by their own*
" *law,*

On the SEVENTY WEEKS. 37

carry him before *Pilate*, the Roman governor, who, after some struggles, *condemned him to be crucified*. And, what was no less providential than astonishing, *the title of his accusation was*

THE KING OF THE JEWS.

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It

“ *laws, and executed judgment among themselves.*” “ Had he added (says the Bishop of Gloucester, with a sneer)—but, at the precarious nod of an arbitrary tyrant,—it would doubtless have given great force to his observation. For, about this time, Coponius, a Roman knight, was named *procurator of Judea*. The precarious privilege of punishing capitally was taken from them. They had a pagan governor; and justice was administered not by their own forms of law, but by the Roman. An admirable character of civil freedom.” D. L. Vol. II. Part 2d. p. 104.

As his Lordship is unable to answer for himself, and as his defense falls so naturally in my way, I will endeavour to support his Lordship's opinion, that when Pilate says to the Jews, *Take ye him and judge him according to your law*, he shews, that the Jews lived under their own law, and had the exercise of judicial authority among themselves. Use and intent, &c. p. 297.

It appears from Pilate's whole conduct, that he wanted to shift off this affair from himself, and to put it into other hands. With this view, he proposes to the Jews to withdraw their prosecution from the Roman tribunal, and to proceed against Jesus according to their own law. They reply, *it is not lawful for us to put any man to death*. Where the term *unlawful* necessarily relates, in natural construction, to the Jewish law. As if they had said, *We cannot at this time, consistently with the religion of our law, put any man to death*. For who will venture to say, that it was *unlawful* for the Jews, in any other sense, to put Jesus to death, when their arbitrary tyrant himself had already nodded his permission. The truth of our interpretation is confirmed by the Evangelist's remark; *that the saying of Jesus might be fulfilled which he spake, signifying what death he should die*. The saying here referred to is, *John xii. 32, 3.* When I am lifted up from the earth, I will draw all men to me. This he said, signifying what death he should die. The Jewish punishment was stoning; crucifixion was the Roman. If you allow that

It might naturally be expected, that such a black and horrid crime would be followed with a suitable punishment. Gabriel therefore breaks the thread of his prophetic narrative, and thus proceeds.

“ *And the people of the prince that shall come shall overthrow the city and the sanctuary, and the end thereof shall be with a flood; and at the end of the war desolations are determined.*”--The Romans are here called *the people of the Messiah, the prince that shall come*, not on account of their future conversion (for how can they be his people, who are not his people?) but because they were employed in his service against the Jews. Thus the *Assyrian* is called *the rod of God’s anger*

that the *Jews* had, at this time, the power of punishing capitally by stoning, but were providentially prevented by the approaching *Passover* from exercising their power in the present instance, you see at once the divinity of our Lord’s prophesy, and the justness of the Evangelist’s remark. But suppose, on the contrary, that they had no such power, and that our Saviour must necessarily suffer the *Roman* punishment, if he suffered any; then both the prophesy of Jesus, and the remark of his Evangelist, (I hope I shall not speak irreverently) were equally impertinent.

That, in fact, the Jews had the power of putting to death, in matters merely *Jewish*, and relative to *their own law*, is sufficiently evident from the case of *Paul*, whom *Lyfias* rescued when the *Jews* were about to kill him, that is, legally, as they themselves declare. We took him, say they, and would have judged him, (*put him to death*) according to our law; but *Lyfias* came upon us, and with great violence (by an invasion of our rights) took him away out of our hands. This I did, says *Lyfias*, having understood that he was a *ROMAN*; necessarily implying, that he would not have done it, had *Paul* been a *Jew only*. *Acts* xx. 31.---xxiii. 27.---xxiv. 6, 7.

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ger, and the *staff* in their hand his indignation. *Isa.* x. 5. In like manner *Nebuchadnezzar* is styled *his servant*. *Jer.* xxv. 9. And with no less elegance than propriety the *locust*, *canker-worm*, *caterpillar*, and *palmer-worm*, are said to be *his great army*. *Joel* ii. 25. And our Saviour himself, alluding to this very destruction of Jerusalem by the *Romans*, declares that the *king*, that is, *God*, sent forth *his armies*. *Matt.* xxii. 7. The true meaning therefore of the passage is plainly this. The *Romans* shall come pouring in like some mighty inundation, sweep away the inhabitants of Jerusalem, totally destroy both the city and the temple, and make the land itself an utter desolation. --This is the PROPHECY. And are not Jerusalem and her children, at this very day, wretched monuments of its COMPLETION?

This train of calamities, however, was not to come upon the devoted nation immediately. It makes the proper and distinguishing subject of the *last week*; and the angel foretells a striking circumstance that was to be, as it were, the forerunner of it.--“ *And he* [the prince that “shall come] *shall cause a covenant to prevail “with many.*”--The term *many* frequently signifies *all*. *Daniel* himself uses it in this sense. *Many* of them that sleep in the dust of the earth shall awake, that is, *all*, as our Saviour explains it. *All* that are in the graves shall come forth. *Dan.* vii. 2. *John* v. 28, 9. The word has the same meaning here. “He shall cause a

“covenant (the new covenant, of which the Messiah was to be the messenger) to prevail among all nations.” *This gospel of the kingdom must first be published among all nations, and then shall the end come.* Matt. xxiv. 14. Mark xiii. 10. Here we have our Saviour’s authority for this interpretation. And accordingly, in consequence of Christ’s commission to go and to teach all nations, the apostles went forth and preached everywhere, proclaiming the glad tidings of the Messiah’s kingdom, *the kingdom of heaven*, in all parts of the world then known. Their sound verily went into all the earth, and their words unto the ends of the world. So that even in St. Paul’s time *the gospel was preached to every creature under heaven.* Col. i. 23.

Here, one would think, infidelity herself must blush, when she sees, and, if she opens her eyes, she cannot but see this seemingly improbable event so plainly foretold, and so fully accomplished. Let the Jew or the Deist consider the author and the preachers of this new religion, and say, whether the fact was such as lay within the reach of human foresight and human power. If he looks into the gospel-history, he may there find the author of the faith *betrayed by one of his disciples, denied by another, forsaken by all,---* by those very persons he had purposely chosen to spread his religion in the world---and at last *nailed to a cross.* Were not *these* now, both the master and the servants, blessed instruments

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ments to work with! And yet through *their* means (so admirable are the ways of providence!) this gospel of the kingdom grew mightily and *prevailed*. Behold then! ye despisers, and wonder, and---be perswaded. For if this thing was *not of God*, it will be impossible to say what *is*. If you can still resist the evidence of so strong a proof, well may you disbelieve *though one rose from the dead*.

Then, says our Saviour, (when the gospel has been published among all nations) *shall the end [of Jerusalem] come*. For then, as the angel goes on, speaking of the one * week, "*in HALF of that week he shall cause the sacrifice and the oblation to cease; and with a wing [an army] of abominations he shall cause desolation, even till the*

* ONE week. — So it stands by itself as a warning to the reader to take notice of it; like our Saviour's solemn admonition to his disciples, *He that readeth [Daniel's prophecy of the ONE week] let him understand*. Mark xiii. 4.

Mr. MARSHALL, the editor of Bishop LLOYD's hypothesis, calls this one week "a week BY ITSELF: an ODD SINGLE week, as the word, he says, *sometimes signifies*. *Josh. xxii. 20. 2 Sam. viii. 23. 2 Chron. xviii. 7.*" [See his *Tables*.] If the learned Chronologer produced these passages only to prove, that number one is an odd---single---number, that is, that number one is number one, they are much to the purpose, for there, and indeed every-where, the word has that signification. But if he had any farther meaning, and intended to employ the evidence of these texts to prove, what the necessities of his hypothesis required, that the one week, though following in regular order *seven weeks and sixty-two*, is not immediately to be added to make up *seventy successive weeks*, but that *four foreign weeks* may be thrust in between, then
his

*“ the consummation, and that determined shall
 “ be poured on the desolator.”*

What

his Scripture-quotations are nothing to the purpose. It would really be abusing the reader's patience, and insulting his understanding, to examine each of them. We will therefore consider the first only. “ Did not *Achan* commit a trespass in the accursed thing, and wrath fell on all the congregation? and that man perished not ALONE in his iniquity.” Had the text said, that *Achan* perished alone notwithstanding many others perished with him, it would have been pertinent. As it is, I see not for what end it was produced. In short, the angel first of all gives us the whole sum of SEVENTY weeks, which he afterwards divides into three parts, SEVEN weeks SIXTY-TWO weeks, ONE week. This one week therefore must necessarily follow the sixty-two as closely as they follow the seven. Otherwise the whole will not be equal to the parts. For, dispute as chronologically as you please, seven---sixty-two---FOUR---and one will never answer to seventy. And, by the way, if believers once take the liberty to break the succession of the weeks, why may not unbelievers do the same, and insert at their pleasure four, fourteen, or four and twenty? By which means this admirable prophecy will become a pliable nose of wax, to be twisted and turned by the hand of every dealer in chronology, and to serve equally the purposes of Christ and Belial.

Another insuperable objection to the Bishop's hypothesis is, that it places the death of the Messiah in no part of the seventy weeks. AFTER seven weeks and sixty-two weeks shall the Messiah be cut off, that is, as Mr. Marshall explains it, quickly after the expiration of them. [See his treatise on the 70 weeks] Now they place the end of those weeks, or 483 years, in May in the vulgar year of Christ 32, and the death of Jesus in April A. D. 33. The remaining week is, according to them, an odd, single, separate, independent week appropriated to the destruction of Jerusalem. Thus, you see, the death of Jesus the Messiah is fairly excluded the prophetic system of seventy weeks. This mistake is the more extraordinary, as Mr. Marshall had divided the seventy weeks into three several periods, 7 weeks,--62 weeks,--1 week; and told us, that of these three periods it is the second only that immediately belongs to the Messiah, as expressly setting forth the time determined for his cutting off.” But with what propriety
 can

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What doubts soever might have arisen concerning the *commencement* of the weeks, one would have thought there could not reasonably have been any about the *conclusion* of them. The end of Jerusalem is their end also. This is so expressly affirmed, both by the angel and by Jesus, that no one who gives proper attention to either can dispute it. In this *last* week the *Messiah was to come*. For from the going forth of a commandment to rebuild Jerusalem UNTO *Messiah the prince* were to be SEVEN weeks and SIXTY-TWO weeks, or SIXTY-NINE in the whole. He was therefore to come in the SEVENTIETH. Our Saviour's kingdom

can the *second period* be said to belong to the *Messiah's cutting off*, if he was not cut off till AFTER the expiration of it?

Upon the whole, the following seems to be the true state of the prophesy. Weeks.

SEVENTY WEEKS are determined upon thy PEOPLE 70
and HOLY CITY.

From the going forth of a commandment to rebuild Jerusalem UNTO the coming of the *Messiah* to destroy it shall be SEVEN weeks 7
and SIXTY-TWO weeks. 62

In SEVEN weeks Jerusalem shall be rebuilt.

In the latter days of the SIXTY-TWO weeks the *Messiah* shall be cut off,

and he shall cause a covenant to prevail among all nations.

And in half of ONE week he shall come in vengeance against the Jews, cause the sacrifice and oblation to cease, and by means of the Roman armies overthrow the city and the sanctuary, and make the land desolate. I

70

In this account of the prophesy there is neither difficulty nor finess. Every thing is easy and natural. And whoever impartially compares this prophesy of the *Messiah* with the history of Jesus will, I hope, join with me in the conclusion, That JESUS IS THE MESSIAH

kingdom began indeed at his resurrection from the dead, and he took possession of it at his ascension into heaven. But then only was his regal power *manifested*, when he *came*, as he himself expresses it, *in his kingdom*. This coming of the Messiah, with its necessary consequence the destruction of the Jewish temple and city, is frequently foretold in the New testament. *Verily I say unto you, there be some standing here who shall not taste of death till they see the SON OF MAN COMING IN HIS KINGDOM.* Mat. xvi. 28. *This generation shall not pass till all these things (the coming of the Son of man and the destruction of Jerusalem) be fulfilled.* Mat. xxiv. 34. And again, when Peter was desirous to know the fate of the favorite disciple, after he had heard his own, Jesus replied, *If I will that be tarry till I COME, what is that to thee?* John xxi. 22. And the same Peter declares, *We have not followed cunningly devised fables, when we made known unto you the POWER AND COMING OF OUR LORD JESUS CHRIST, but were eye-witnesses of his majesty.* 2 Pet. i. 16. And then, to gain still greater credit to his assertion, he appeals to *a more sure word of prophecy*---this very prophecy recorded by *Daniel*. For though other prophets had indeed predicted the *Messiah's coming*, yet none but Daniel had fixed the *time* of it.

The design of his coming was to cause the temple-service, “*the sacrifice and the oblation to cease,*” that is, *finally*; as the word necessarily

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cessarily imports when there is nothing to restrain its meaning. This he did by causing the temple itself, the place of sacrifice, to be destroyed. "*And with a wing (an army) of abominations he shall cause desolation,*" both in the city and the temple; for the angel says expressly, "*the people of the prince that shall come shall DESTROY the city and the SANCTUARY.*" And our Saviour says, *Your house is left unto you desolate; and there shall not be left one stone upon another that shall not be thrown down.* Mat. xxiii. 38. xxiv. 2. This destruction of the temple was wonderfully providential. The Roman general, as might naturally be expected, labored to the utmost of his power to save this stupendous edifice from the rage of war, as a grace to his conquest, and as an ornament to his empire. But in defiance to all his commands, intreaties, threatnings, and even blows, those very soldiers, who had been accustomed to obey orders, now---actuated by a *divine enthusiastic impulse* ($\Delta\text{AIMONIA}$ $\sigma\epsilon\mu\eta\tau\iota\varsigma$ ----- $\text{EN}\theta\omicron\upsilon\tau\epsilon\iota\sigma\iota\omega\tau\omega\text{N}$ $\tau\omega\upsilon\ \varsigma\epsilon\alpha\tau\iota\omega\tau\omega\upsilon$)---paid no attention to their commander; but boldly encouraged each other in throwing fire-brands into various parts of the temple, till at length this pride of *Jewry*, and of the world, was totally consumed. The destruction of the city soon followed that of the temple, and in both the Jews perished without number. [See *Joseph. J. W.*] Well then might these armies be styled *the people of the MESSIAH, the prince that should come,* when

when they so punctually fulfilled his word in destroying those murderers and in burning their city.

The necessity of this severe dispensation is no less conspicuous than the justice of it. Nothing gave more offense to the believer, or afforded matter of greater triumph to the unbeliever, than the continuance of the Jewish temple and worship. Hence that irreligious insult of the scoffers, *Where is the PROMISE OF HIS COMING?* 2 Pet. iii. 4. And hence those warm exhortations of the apostles to their converts *to hold fast the profession of the faith without wavering; and not to forsake the assembling of themselves together, as the manner of some was, but to exhort one another [to steadfastness in the faith] and so much the more as they saw THE DAY [the day of their Lord's advent] APPROACHING.* Heb. x. 23.---5. Besides, the temple and city of Jerusalem were the visible tokens of the *Theocracy*, or God's special government of the Jews and of Judæa. It was therefore necessary to remove these out of the way, that, the middle wall of partition being broken down, the kingdom might be extended over all nations. This was truly, what our blessed Saviour himself calls it, *THE SIGN OF THE SON OF MAN IN HEAVEN,* xxiv. 30. And thus was *THE MOST HOLY Jesus* solemnly *ANOINTED;* *and there was given him dominion and glory and a kingdom that ALL people nations and languages should serve him.* Dan. vii. 14. And thus

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thus also was fulfilled that antient prediction of the patriarch Jacob; *The SCEPTER shall not depart from JUDAH (* for the lawgiver [shall arise] from between his feet) UNTIL HE COME WHOSE IT IS, BUT UNTO HIM shall the obedience of the PEOPLES be.* Gen. xlix.

10. To which our Saviour seems to allude, when he says to the Jews, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* Mat. xxi. 43.

We

* To understand the true design and meaning of this prophesy it must be observed, that, besides the *tribal* scepter which Judah had in common with his brethren, he had also another of a larger extent, and of a more important nature. DAN shall judge his people AS ONE of the tribes or scepters of Israel. ver. 16. But unto JUDAH it is moreover said, *Thy father's children shall bow down before thee.* And then it follows, *The SCEPTER shall not depart from JUDAH.* Here are plainly two distinct scepters. And therefore to shew which of the two was intended in the prophesy concerning Judah, it is immediately added, *for of HIM (that is the meaning of the phrase from between his feet) shall come the lawgiver.* We meet with the very same thing elsewhere. *Judah prevailed above his brethren, and of him (not came, as it is in the public translation, but shall come) the chief ruler.* 1 Chron. v. 2. Who this is we learn from the most unexceptionable authority, that of the whole body of the *chief priests and scribes.* For when Herod demanded of them, *Where the Messiah should be born?* they replied unanimously, *In Bethlehem of Judæa;* for thus it is written by the prophet (Micah) *Thou, Bethlehem in the land of JUDAH---out of thee shall come the GOVERNOR that shall rule my people Israel.* Mat. ii. 4---6. Mic. v. 2. The kingdom was indeed the Messiah's, as God expressly declares by Ezekiel. xxi. 27. *I will overturn it, (says he, speaking of Zedekiah's kingdom) and it shall be no more, until HE COME WHOSE (right) IT IS, and I will give it him.* This leads us to the true sense of another clause in Jacob's prophesy; *until Shiloh come.* SHILOH is not a proper name, but only a contraction of ASHER LOH, *he whose it is.* The best versions give it this turn. The Targum

We must now go back again to the prophecy. “*In half of that week---with a wing of abominations he [the Messiah] shall cause desolation.*” Wings are no unusual figure for armies. *An army of abominations* then is, in the Jewish style, *an army of idolaters, as people of abominations is an idolatrous people.* Ezra ix. 14. We are indebted to St. Luke for this interpretation. For instead of the *abomination of desolation standing in the holy land*, [Mat. xxiv. 15, 6. Mark xiii. 14.] he says, *Jerusalem encompassed with armies.* Ch. xxi. 20, 1. And here we cannot but observe the desperate malice of Mr. Collins on this occasion. “What, says he, can be more unaccountable than making Jesus, who had been DEAD 35 years, the GENERAL of the Roman army that took Jerusalem, and destroyed the temple?” Scheme p. 189. The Christian answer is, that the same Jesus who died ROSE AGAIN on the third day. Nor was ever any one, I presume, so extravagantly absurd as to imagine, that Jesus personally fought against the Jews. We find in *Isaiab* this burden of Babylon. *Lift ye up a banner upon*

Targum of Onkelos in particular says, “*until Messiah shall come, to whom the kingdom belongs.*” But unto him shall the obedience of the peoples or nations be. His government shall not be confined to the twelve tribes of Israel, but shall be extended over all people nations and languages. So that this celebrated prediction is not, what it is commonly supposed to be, a promise of the continuance of the civil scepter among the Jews till the Messiah came, but a declaration of the departure of the spiritual scepter when he came. The kingdom of God shall be taken from them, and given to a nation bringing forth the fruits thereof.

upon the high mountain; I have commanded my sanctified ones, I have also called my mighty ones for mine anger. The noise of a multitude in the mountains, like as of a great people, a tumultuous noise of the kingdoms of nations gathered together: THE LORD OF HOSTS MUSTERETH THE HOST OF THE BATTLE.

They COME from a far country, from the end of heaven, even the LORD, and the weapons of HIS indignation, to destroy the whole land. THE DAY OF THE LORD IS AT HAND; behold the day of the Lord cometh, [to lay the land desolate. Ch. xiii. 1---9. This image is not only proper, but elegant and noble. And if God himself may be thus described, mustering the host, and coming to lay the land of Babylon desolate, why may not the Son of God be described in the same terms, as presiding over the Roman Eagles, and coming to the desolation of Jerusalem? The plain meaning therefore of the prophesy is this. The destruction of the holy city will be as signal a manifestation of the power of the Messiah, as if he was himself to come visibly, at the head of the Romans, conquering and to conquer.

The time too, in which this destruction was to be accomplished, is minutely described by the angel. "In HALF of that WEEK he shall cause desolation." And it appears by Josephus's history of the Jewish war, that from VESPASIAN's marching into Judæa [in the spring A.D. 67.] to the taking of Jerusalem [in autumn A.D. 70.] were just three years and a half.

D

Almost

Almost seventeen centuries has Jerusalem now continued in her desolations ; and must continue, as the angel proceeds, “ *even till the consummation, and that determined shall be poured upon the desolator.*” That is, in the language of our Saviour, *Jerusalem shall be troden down of the Gentiles until the times of the Gentiles be fulfilled.* Luke xxi. 24. And then, as St. Paul observes, *when the fulness of the Gentiles is come in, all Israel shall be saved.* Rom. xi. 25, 6.

I have now gone through the several particulars of this illustrious and most important prediction, constantly keeping in view both our Saviour’s admirable illustration of it, and the events. We do not here read of one single point only, but of a long train of events to be accomplished within a certain period. The plain, clear, indisputable parts of the prophesy, so far as Christianity is concerned, are these. The *Messiah* is to die for the sins of the world, to destroy the works of the devil, and to bring in everlasting justification. He is to be put to death---in a judicial manner---by the Romans---at the instigation of the Jews ; and he is afterwards to cause a new religion to be published among all nations. These things are to be brought about under the *second temple*. For it is farther said, He shall come in vengeance against the Jews, make the Romans his instruments for the destruction of their temple and city, and
thereby

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thereby abolish the customs which Moses delivered. And we affirm, that all these particulars were fulfilled by JESUS, who is therefore, as we believe, THE MESSIAH.

It is not difficult, nor indeed uncommon, to find out likenesses where there are none, or at least where none were intended. But will you say, that the correspondence in so many things, between the MESSIAH and JESUS is fanciful, or the effect of mere chance? This, I presume, cannot be justly said. Here is then a prophesy, and here is the completion of every part of it, to which if we can make no reasonable objection, we ought to admit the gospel of JESUS CHRIST, and to endeavour to know and to do his sacred will, accounting this to be the best foundation of our present hopes, and of our future happiness.

POST-SCRIPT.

THOUGH I presume it is sufficiently proved in the foregoing Dissertation, that the Kings, who granted decrees for rebuilding Jerusalem, were not the *first* Darius and Artaxerxes but the *second* of those names, yet perhaps it will not be improper to throw in some additional arguments to strengthen the opinion.

1. In the second year of DARIUS, *Tatnai* and others wrote to the king, and desired that a search might be made in the treasure-house at *Babylon*, whether any decree was granted by CYRUS *to build the house of God at Jerusalem*. Ezra v. 17. Now from the first of Cyrus to the second of *Darius Hystaspis* were only *sixteen* years. And is it probable that *Tatnai* and his companions would have sent to *Babylon* in search of a decree which they might have seen at home? At least the memory of this decree must have remained, if the decree itself had been lost. Every thing that had hitherto been done towards rebuilding the temple was done in consequence of it. The Jews gave meat and drink and oil unto them of *Zidon* and to them of *Tyre* to bring cedar-trees from *Lebanon* to the sea of *Joppa*, according to the grant that they had of Cyrus. Ezra iii. 7. A decree then of so public a nature could not possibly have been forgotten within

within the narrow space of sixteen years, And consequently Tatnai's conduct in sending to search for this decree at Babylon is a certain proof, that it had been granted beyond the memory of man. This *Darius* therefore, in whose reign the inquiry was made, must have been *Nothus*. And the great distance of time between him and Cyrus must have made this inquiry expedient at least if not necessary.

2. In the decree, which *Darius* granted for building the temple, he likewise orders young bullocks rams and lambs to be given to the Jews for the burnt-offerings of the God of heaven, that *they may pray for the life of the king, and of HIS SONS.* Ezra vi. 10.
 " Here it must be noted (as Bishop *Patrick*
 " observes on the place) that *Darius* the *first*
 " had *no sons*, but *Darius* the *second* had, viz.
 " *Artaxerxes Mnemon* and *Cyrus* the younger,
 " who were great men, and reigned in some
 " manner with him." This decree therefore was not granted by *Darius Hystaspis* who had *no sons*, but by *Darius Nothus* who had.

3. Consequently the *Artaxerxes*, who granted the decrees to *Ezra* and *Nehemiah*, was not *Longimanus* but *Mnemon*. And this appears farther from his first decree. *Why*, says he, *should there be wrath against the realm of the king and HIS SONS?* Ezra vii. 23.
 " The mention of the king and of *his sons*
 " shews (as Bishop *Patrick* observes from
 " the most learned Dr. *Alix*) that this does
 " not agree to *Longimanus* but exactly to
 " *Mnemon*,

“ Mnemon, who had then Ocbus, who was a
 “ great man, and some more.”

SINCE I wrote this Dissertation, I have met with Mr. WHISTON's *Supplement*, &c. in which he has given an *explication* of the *Weeks*. The opinion of so celebrated a writer must not be neglected. “ From the date of
 “ XERXES's commandment to *Nehemiah*,
 “ given about *March*, in the TWENTY-
 “ FIFTH year of his reign, A. P. J. 4253.
 “ to the *anointing* the most holy *Jesus* of Na-
 “ zareth in the begining of A. P. J. 4743.=
 “ A. D. 30. are exactly 70 weeks of years;
 “ exactly $7\frac{1}{2} + 62\frac{1}{2}$ weeks of years; exactly
 “ 70 times 7 years = 490 years, by the Astro-
 “ nomical canon. And according to this
 “ prophesy, *after* those $7\frac{1}{2} + 62\frac{1}{2} = 70$ weeks
 “ of years, and in the former part of that
 “ 71st week, *April* 3. A. D. 33. was *Jesus*
 “ most certainly *crucified*; who THEREFORE
 “ was cut off at the very time the true *Messiah*
 “ was to be cut off according to this prophesy.”
 p. 90.

As this piece is drawn up in the manner of the Mathematicians (for here are *Lemmata*, and *Corollaries*, and *Algebraic* characters, and the years too are adjusted according to the *Astronomical* canon) one may justly wonder, how the learned Professor could gain such a conclusion. The truth is, there is a faulty link in his chain of reasoning, and it is this.
 “ According to this prophesy, *after* those
 seventy

“ *seventy weeks*, and in the former half of
 “ that *seventy-FIRST week*, *Jesus* was most
 “ certainly *crucified*.” Now, according to
 the prophecy, the *Messiah* was to be cut off---
 not AFTER, but WITHIN *seventy weeks*. If
 the angel does not declare this, he declares
 nothing. Consider only what Mr. Whiston
 himself says. “ SEVENTY WEEKS [of years
 “ =490 years] are determined upon thy people,
 “ and upon thy holy city [for several particular
 “ purposes, viz.]---to make reconciliation for
 “ iniquity.” p. 81. And he says, in the ap-
 plication, “ ’Tis *Jesus* alone that was so deeply
 “ concerned with *Daniel’s people*, the *Jews*,
 “ to whom he preached; and with his *holy*
 “ *city*, where he preached, and where he
 “ was *crucified*; ’tis he alone---that made re-
 “ conciliation for iniquity, by offering him-
 “ self as a sacrifice for it upon the cross.”
 p. 90. But if, according to the prophecy,
 the *Messiah* was to be cut off *within* the se-
 venty weeks, how can the prophecy be appli-
 cable to *Jesus* who, according to Mr. Whiston,
 was not cut off till *after* them?

It is very easy to *suspect* a corruption in the
 prophecy, but it is not quite so easy to *prove*
 it. “ I must confess, says the learned writer,
 “ this reading of *Daniel’s weeks*, wherein I
 “ have put $7\frac{1}{2}$ for 7 weeks, and $62\frac{1}{2}$ for 62
 “ weeks, is contrary to ALL our modern
 “ *Hebrew and Greek copies*.” p. 83. What
 pretense then can there be for admitting it?
 Why, it seems, “ very little dependence can
 be

“ be had upon the *later* Jewish copies in
 “ *points* where the *Jewish* and *Christian* reli-
 “ gions are so deeply concerned, in opposition
 “ to each other ; and *above all* in this *parti-*
 “ *cular* text, which foretold the *cutting off*
 “ *the Messiah*, which they would never be-
 “ lieve to be possible, especially since they had
 “ crucified Jesus of Nazareth. And there-
 “ fore he disagrees to their copies in the pre-
 “ sent case, and supposes the *numbers* to have
 “ *originally stood as he has here set them down.*”
 p. 83. The suspicion is as groundless, as the
 reason of it is weak and absurd. If the Jews
 had been wicked enough to have corrupted
 this text at all, they would, doubtless, have
 corrupted it in the principal clause, in the
 parting point between them and Christians.
 The great stumbling-block to the Jews is
Christ crucified. And yet this *offense of the*
cross is still left to stare every reader in the
 face, and only the *year* of the crucifixion is
 fraudulently removed out of sight. A very
 probable story truly! If you can once per-
 swade a Jew that the *Messiah* was to be *cut off*,
 he will never dispute with you about the *time*
 of it.

As this despicable whimsey---of the JEWS
 having WILFULLY CORRUPTED their Scrip-
 tures---has lately been revived, it cannot be
 thought unseasonable or unnecessary to enter
 a protest against it. That many ERRORS
 have crept in UNAWARES----through the
 carelessness, the ignorance, or perhaps the
 vanity

vanity of *transcribers*---is a point which few, if any, will deny. But that the Jews have been guilty of CORRUPTING these *oracles of God* DESIGNEDLY, is an assertion, which, as it cannot be proved, very few will believe. To charge them with such an impious practise, where no *end* could be secured by the alteration, is *absurd*; when there is no *evidence* for the charge, *immoral*. And indeed this conduct---proceeding from a *zeal without knowledge*---is no less *imprudent*, than weak and uncharitable. For if the Jews are ever converted at all, they must necessarily be so through the *medium* of their own *Scriptures*. But with what face will you address them, in hopes of their conversion, if you set out with telling them, that their FATHERS were a pack of KNAVES; and that the RECORDS of *their faith* are a bundle of FORGERIES!

ON REVIEWING the text in *Haggai*, I am inclined to think, with Scaliger and others, that it does not necessarily imply, that any Jews were then living, who had seen the first temple. It *may be* explained in this manner.---The Jews were at this time greatly scandalised at the mean appearance of their present building, in comparison of what they had read and heard of the former. To encourage them therefore in the work, God sent his prophet to them with this address. *Who is left among you that saw this house in its first glory?* That is, *no one is left among you;*

for the Hebrew interrogative frequently expresses the strongest negation. *But how do you see it now?* Though none of you saw this house in its first glory, yet, compared with what you must have read and heard of it, how does it appear to you at present? *Is it not, in comparison of it, as nothing in your eyes? Yet now be strong, saith the Lord, for I am with you.---The desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. The latter glory of this house shall be greater than the former; for in this place will I give peace.* Ch. ii. 3--9.

If this interpretation of the text be admitted, Zerubbabel and Joshua were, probably, the oldest men concerned in the work; and supposing them to have been *thirty* years old when they came out of Babylon with the first decree, they would be *one hundred and forty-seven* when they executed the second. *Jeboiada*, in the reign of *Joash*, was *an hundred and thirty* years old when he died. 2 Chron. xxiv. 15. And Prideaux, I perceive, would have had no objection to the age of Joshua or Zerubbabel, if they had not lived together, though they had lived to a greater age than I have allowed them. "I deny not, says he, "it's possible *one in a century* may be found, "who may have reached 157. But that *two* "together, and colleagues in the same work "and business, should live so long, is not "likely." p. 273. Apply these goodly observations to a similar case, and see the consequence.

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quence. "That *Daniel* might have escaped unhurt from the den of lions, is possible; for extraordinary things may happen *once in a century*. But that *three together*, and *colleagues* in the *same* business, should have escaped unhurt out of a burning fiery furnace, *is not likely*." Will you have the truth? Our Divines are pleased to allow, what indeed no Deist can deny, that the Jews are represented in Scripture as living under an *extraordinary* dispensation of Providence. And yet their reasoning on particular cases plainly supposes, that there was nothing *extraordinary* in it all.

The E N D.

E R R O R S.

Page	Line	For	Read
2	30	understand, that from	understand. From
3	3	latter	latter
ibid.	15	for	and
8	8	understand, that from	understand. From
15	20	at	after

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